

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, FEBRUARY 26, 1910.

[ONE PENNY.

## HOB HILL DAY SCHOOL STALYBRIDGE. (Founded 1866.)

### Appeal for £1,000.

THIS SCHOOL was founded by the late Mrs. JOHN LEECH, of Goose Hall, for the education of infants and girls. It was placed under Government inspection in 1871. For nearly half a century it has been managed satisfactorily. There are now 457 children on the books. Unfortunately the building is condemned, and the Trustees are confronted with the alternatives of altering the building, or closing it as a Day School after April 30, 1911.

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The Trustees appeal for the sum of £1,000. They have received an encouraging response, as the following list shows. They now invite lovers of free institutions to help them to save a School, honourable in its work and associations.

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Total ...	£675	2	6

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Stalybridge, Feb. 22, 1910.

## SUSTENTATION FUND, for the Augmentation of Ministers' Stipends.

AT the Annual General Meeting of Contributors, held in Dr. Williams's Library, London, on Wednesday, February 9, 1910, Dr. J. E. CARPENTER in the Chair.

The Annual Report and Balance Sheet were presented, and the following Resolutions adopted, viz. :—

That the Report and Accounts, as now read, be adopted, and, together with the Report to the Triennial Conference, be printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Rev. S. A. Steinthal and Mr. T. A. Colfox, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That Mr. L. N. Williams, having been duly nominated, be and is hereby elected a Manager of the Fund for the next three years, in place of Mr. D. Martineau, who has resigned.

That the best thanks of the Subscribers be tendered to Mr. David Martineau, for his long and valued services on the Board, with their sincere good wishes on his retirement through advancing years.

That the sincere thanks of the Contributors be tendered to the Rev. C. C. Coe for his services as President during the past two years, and their regret at his retirement from the Board.

That Mr. W. Byng Kenrick be elected President for the year 1910.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That the thanks of the Contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed Honorary Secretary for the year 1910.

That the services of Mr. Edwin W. Marshall, as Hon. Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1910.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the Chairman for his services in the Chair.

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For further particulars apply to the Principal, or to—

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The *Inquirer* says:—"The loss of faith is a critical experience in many a young man's life, and it may be fortunate for him to come across a book like this, in which his case is met with so much intelligence and sympathy."

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### OPENING OF THE NEW MEN'S CLUB PREMISES

on Thursday, March 3, 8 p.m.

J. F. L. BRUNNER, Esq., M.P., President of the Club, will preside, and JOHN HARRISON, Esq., J. J. DENT, Esq., and others will also address the meeting.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 27.

### LONDON.

Acton, Creffield-road, 11.15, "The Pure in Heart," 7, "The Elder Brother," Rev. E. H. PICKERING, B.A., Manchester College, Oxford.

Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. J. ARTHUR PEARSON.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. F. H. JONES, B.A.

Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Prof. E. J. URWICK, M.A., "Light from the East on Problems of the West."

Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.

Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. G. C. CRESSEY, D.D.

Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. R. W. PETTINGER.

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.

Harlesden, Willesden High School, Craven Park, 7, Mr. G. J. ALLEN.

Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, High-road, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. H. RAWLINGS, M.A.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. E. D. TOWLE, M.A.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30, Mr. T. SMERDON.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.

Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, P.S.M., Mr. J. W. GALE; 6.30, Rev. JOHN ELLIS.

University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. P. W. STANGER.

Wood Green Unity Church, 11 and 7, Rev. R. J. HALL, M.A.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.

BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.

BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS, M.A.

CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN CARROLL.

CHELtenham, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. P. J. JENKINS.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.

GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. T. RHONDDA WILLIAMS.

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TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.

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## NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

### Situations Vacant and Wanted, &c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

### BIRTH.

LAWRENCE.—On February 22, at 49, Ullet-road, Sefton-park, Liverpool, the wife of Roger B. Lawrence, of a son (still-born).

### MARRIAGE.

THOMAS—McCALMONT.—On February 17, at the Unitarian Church, Comber, by the Rev. T. Dunkerley, assisted by the Rev. Halliwell Thomas (father of the bridegroom), Harold Thomas, to Mary, second daughter of the late Robert McCalmont, both of Belfast.

### DEATH.

ROSCOE.—On February 15, at his residence, "Failand," Maids' Causeway, Cambridge, six days after his wife's death, Thomas Stamford Roscoe, formerly of Wadestown, New Zealand, aged 83, last surviving child of William Stanley Roscoe, of Liverpool.

FRENCH CONVERSATIONAL LESSONS by Parisian lady; 1s. an hour.—Write, Miss CHARLET, 47, Ivydale-road, Waverley-park, Nunhead, S.E.

Special attention is directed to the valuable announcement on page 143 of this issue.

## The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

## NOTES OF THE WEEK.

PEACE DAY was observed last Tuesday by Peace Societies all over the world. A meeting of the National Peace Council to celebrate the event and to advocate measures of reform for the furtherance of international peace was held at Essex Hall. Lord Weardale, who presided, called attention to the Government proposals for a substantial increase in the cost of the Navy foreshadowed in the King's Speech, and expressed his own opinion that they must be traced to the recent scare, which had been so skilfully engineered for electoral purposes. An attempt had been made, he said, to stir up enmity between two great peoples who had hitherto been friends, who ought always to continue friends, and between whom no real cause of difference, or, at all events, of hostility, existed. While we insisted on the maintenance of the right of capture of private property at sea, was it unnatural that the German nation, with its large and extensive commerce, should be anxious to protect its property and commerce from any possible attacks that might be made upon it? If we wanted to give them an excuse not to increase their Navy, let us take a step in advance and give up that barbarous right.

THE annual meeting of the Brontë Society was held last Saturday in Manchester. The Dean of Manchester, Bishop Welldon, who presided, delivered an address in which he dwelt specially upon Charlotte Brontë's connection with Manchester and her friendship with Mrs. Gaskell. The touches of personal intimacy with which it abounded were due in large measure to Miss Gaskell's recollections of her mother's great literary intimacy. None of them was more quaint or characteristic than the following story. It happened that Mrs. Sidney Potter, the author of "Lancashire Memories," came to call on Mrs. Gaskell during Charlotte Brontë's visit. She was shown into the drawing-room, where Mrs. Gaskell and her guest were conversing. Mrs. Gaskell,

after greeting Mrs. Potter, turned to introduce her to Charlotte Brontë, but Charlotte Brontë had vanished. Mrs. Gaskell naturally assumed that Miss Brontë had slipped out of the room by one of its doors; but after Mrs. Potter's departure she reappeared from behind one of the heavy window curtains, into which she had fled for concealment at the sight of a stranger.

PROFESSOR HERFORD, in proposing a vote of thanks to the Dean, said that Mrs. Gaskell and Charlotte Brontë were sisters in spirit, though with striking and important differences, and that kinship of genius was one of the most fruitful in the literary history of England in the nineteenth century. There were points of contact where one, perhaps, influenced the other which a Brontë Society did not need to have rehearsed to it, but he might venture to recall the way in which Charlotte Brontë in "Shirley" touched upon a field of life which in "Jane Eyre" had lain altogether outside her sphere and to which Mrs. Gaskell had devoted "Mary Barton." No one could pretend that to Charlotte Brontë the painting of an industrial crisis was as congenial as it was to Mrs. Gaskell, or that her genius went out to it with the same heartiness and intensity. Manchester had never been painted so vividly in fiction as by Mrs. Gaskell, and assuredly the West Riding had never been made so full of romance, tragedy, and passion as in the work of Charlotte Brontë.

A proposal that there should be a permanent memorial in Manchester of this beautiful literary friendship was received with marked approval by the meeting. Dr. Welldon, in supporting it, spoke of the bust of Mrs. Gaskell as perhaps the most treasured possession of the University Library.

THE centenary of the birth of Chopin, one of the best loved of modern musicians, was kept on Tuesday, though a certain amount of uncertainty seems to hang about the actual date of his birth. The dreamy and romantic sentiment of his nocturnes has given them an impersonal religious value for many minds as the expression of inexpressible desire, while his Funeral March has entered the church

and become linked with its most solemn occasions. His frail and sensitive physical frame was consumed by the passion of his art. The tragedy of his life was his intimacy with George Sand, though it was during this period that he produced his greatest music. He died in 1849 and is buried in Père la Chaise between Cherubini and Bellini.

IN a very able notice the musical critic of the *Manchester Guardian* writes as follows :—

"Frederic Chopin is not only one of the most famous composers, but also one of the most romantic figures in the history of the arts. He is not specifically a great composer, but because he is of all the most rare we rank him with the highest. Among them he is the most isolated, the most intimate, the most refined; in his field of work the most restricted, closely restricted also in his types of expression, and yet within these narrow limits, by sheer power of imagination in his individual works, the most marvellously varied of them all. He thus has in the rarest degree that combination of strangeness and beauty which is the essence of romantic art. He comes of that Polish race which, dwelling almost beyond the verge of Western sympathies, affects our imagination strangely and strongly by the contrast which it has displayed in its downtrodden glory of the utmost squalor and aristocratic splendour, of social gaiety and enduring melancholy, by the poetic nature of its patriotism and the fabulous beauty of its womenkind."

"In relation to the modern piano," he continues, "Chopin must take the first place in our hearts. He gave it a soul, whereas under Liszt's domination alone it might have become a Frankenstein's creation, amazing but horrible and grotesque. Liszt knew more of its power, Chopin more of its spell. . . . It may be the Germans have a depth that he has not. It is possible to drown in the depths of Beethoven, Brahms, and Wagner. But Chopin, even when he is most full of meaning, retains an air of elegance and even of superficiality. It is said that he is so individual or so national that he does not, like these masters, reach the heart of all. Yet he has won a popularity unparalleled, and his have been the most intimate minutes of almost every miscellaneous piano recital for many years."



## EDITORIAL ARTICLE.

## MORALS AND IMAGINATION.

DURING the twelve years of its existence the Moral Education League has grown steadily in the range and usefulness of its work and the confidence of the public. At first it had to run the gauntlet of a certain amount of criticism and dislike, which is our characteristic English way of greeting educational experiments and unfamiliar enthusiasms. Its non-theological basis was also interpreted in many quarters as equivalent to hostility to religion, or, at any rate, as opening a wider door to the agnostic than to the Christian. But men of large aims and a single mind in the pursuit of them know how to live down prejudices of this kind, and to trust to the slow results of time. This is what the pioneers of the Moral Education League have done, with the result that they find themselves confronted to-day with an increasing volume of work and a public interest, which is certainly becoming more intelligent. In themselves, also, experience may have wrought some changes, and emphasised the impossibility of treating morality and moral education except as integral parts of our emotional and spiritual life regarded as an indivisible whole.

At the annual meeting, held last Monday, Prof. MACKENZIE was able to speak very hopefully of the future. His remarks on the need of moral training at the universities are worthy of special attention. The gradual substitution of science for the humanities has deprived many students of very important material for the formation of moral opinion and the training of moral judgment. We are not concerned to argue that the Dialogues of PLATO and the Ethics of ARISTOTLE have a unique value for these purposes. But if they are dethroned from their supremacy, something else must be found to put in their place. The spirit of modern science is itself full of ethical values, but these can hardly be taught in the laboratory or the text-book. They require to be disentangled from the mass of facts by a master of imagination, and held aloft as the virtues without which Truth can be neither sought, nor served, nor won.

Prof. MACKENZIE is clearly right when he says this work of moral impression can be done best through the channels of associated life, and here our modern non-residential Universities labour under a manifest disadvantage. They hardly provide the requisite opportunities for the conflict of opinions or for corporate expressions of loyalty to a common moral ideal. We agree most cordially with the suggestion that the students as a body should be brought more frequently into contact with

men who have the gift, by means of the spoken word, of stirring the moral imagination and impressing the claims of personal and social duty. The crowded curriculum of knowledge can be no excuse or compensation for the failure to provide some moral equipment for true manliness and noble citizenship.

What we have just said applies with equal force to the great public schools. Every year hundreds of boys are sent out by them into the business and professional world. Can it be said that, as a rule, they have received any adequate moral training for the life which lies before them? No doubt they know that they ought not to lie, or steal, or to be gross and disagreeable in their habits; but has any serious attempt been made so to educate the conscience that it will be sensitive to the less familiar forms of selfishness and injustice, and refuse to acquiesce in inherited prejudices and privileges as part of the eternal order of things? For here is the crux of the whole matter, the possession of moral vitality, and not the drill of conventional moral habits, which are largely a matter of the pressure of a particular social environment. We believe that few schoolmasters of the more modern type would disagree with us, when we say that school life needs to be permeated with a new idealism, which will give boys a moral horizon beyond the comfortable traditions of their own class and the code of honour in games and lessons of their small school world.

Here we are brought face to face with the influence of the imagination, upon which Miss MARGARET McMILLAN spoke with such force on Monday night. The extraordinarily stupid and flagrantly unjust things which are constantly being done by people of good intentions are due largely to the pedestrian conventionality of their moral outlook. They have no imaginative insight into the rights and liberties of other people. This we have often found to be conspicuously the case with boys who have emerged from the life of a public school with the hall-mark of an English gentleman. They have many admirable qualities; but they are deeply impressed with the importance of their own set, and the freedom and comfort of their own lives are generally associated with the thought of dependents, whom they have the right to control. We heard the other day of a boy of fine and attractive character and generous disposition, who listened with incredulous surprise to the opinion of a friend that he had no right to order the gardener and the chauffeur to vote as he wished at the election. "Of course they will have to go if they refuse," was his reply. The boy was not to blame. He was simply repeating the lesson he had been taught, and reflecting the average conscience of his small world of rich friends

who acted in this way without any moral discomfort. To such people the Christian precept to love our neighbour means comforts for the gardener and chauffeur when they are sick and a big tip at Christmas, but it does not reach to any of the deeper forms of sympathy which spring from sensitiveness to spiritual claims and respect for personal independence. There is nothing which English life requires more than the uprooting of these dead habits of class-feeling with all the unconscious cruelty and bitter injustice which they entail. But in these matters a policy of strong denunciation or indignant abuse is quite futile. It is the eyes that need to be opened to the unrealised nobilities of life, and this means the quiet and patient work of filling the thought of our "neighbour" with fresh values by the quickening of moral imagination.

One word in conclusion. These extensions of sympathy are nowhere more needed than in religion. The sect divisions of the church correspond in many respects with the class divisions of the world. Often we stand aloof from one another because we are more intent on defining our oppositions than understanding our differences. Every denomination has some treasured sense of its own superiority. But the Gospel is curiously silent about these things and strangely hostile to the temper in which we cherish them. How little ordinary Christianity, with its boundless acquiescence in things as they are, when they are comfortable for ourselves and conform to our opinions, has to do with the meanings of CHRIST. Its defect is in a quality without which it is impossible to understand the challenge of his actions and his words to all our fixed patterns of goodness, the defect of spiritual imagination.

## SANDHILLS AND ROLLING SEA.

SANDHILLS and rolling sea,  
How may we read your mystery?  
The abiding at the heart of change,  
The Land beyond the sea-bird's range,  
The hour unending, ne'er begun,  
The many merging in the One?

Blue deeps of sky and sea,  
Immutable immensity!  
How cross the dim horizon line  
Where all of mine is all of thine,  
And all are brothers, all are one,  
In the Land where sets no sun?

In the Land where space is nought,  
In the Land where time's unbought,  
In the Land which heeds no cause,  
In the Land which brooks no laws,  
In the Land unchafed of tides:  
There Immortal Love abides.

HARROLD JOHNSON.



## LIFE, RELIGION &amp; AFFAIRS.

## THE GENIUS OF THE EARTHLY PARADISE.

In popular belief throughout the Middle Ages the Garden of Eden, in all its pristine beauty, still existed somewhere on the face of the earth. It was generally spoken of as the Earthly Paradise, and some supposed that Enoch and Elijah had been transported to it by God, there to await the Judgment Day. There is no trace of this latter belief in Dante's poem, but of the Earthly Paradise itself he makes wonderful symbolic use. He represents it as situated on the summit of a vast mountain that rises out of the ocean at the exact antipodes of Jerusalem, and, boldly ignoring the current teaching of the schools, he maintains that Purgatory, the place where the stains contracted in this life are washed or burnt away to render the soul fit for heaven, is not in a dismal chasm in the bowels of the earth, in the confines of hell, but is found on the sides of this mountain pedestal of the Earthly Paradise. For the fall of man was a material as well as a spiritual fall. Adam and Eve were banished to the "widowed site" of the northern hemisphere, which, according to Aristotle, is the bottom, not the top of the world; and if fallen man is to fulfil his destiny, he must begin by regaining the actual Paradise that he lost—to wit, the state of perfect and spontaneous goodness and blessedness on earth. He must therefore climb the mountain and get back again to the Garden of Eden, that he may thence pass to heaven; and so the sides of the mountain become the place of purgation. When the pilgrim Dante has passed through all the terraces of the mountain, and at last, with emancipated will that cannot err (needing no guidance, secular or ecclesiastical, for he has been crowned and mitred king and bishop of himself), enters the Garden of Eden, the sun is rising before him, a sweet and fragrant morning breeze blows upon his brow, the birds fill the air with the sound of gladness, while the murmuring of the forest branches sustain a kind of pedal bass to the treble of their voices. Singing like an enamoured maiden, and gathering flowers as she goes, the genius of the place appears to him, and ere long raising her eyes invites him with a welcome of frank delight to join her in the joyance of these works of God, still fresh from His creative hand as on the day when they were made. Later on Beatrice refers to this lady by the name of Matilda, and endless learning and ingenuity have been wasted in attempts to identify this lady, or rather in attempts to obscure and evade the obvious and inevitable identification of her with Matilda of Tuscany, the "great Countess," who died in 1115, and after whom baby girls are christened "Tessa" in Florence to this day.

The Garden of Eden represents the life on earth, as originally intended for man by the Creator, and Dante consistently holds that it is the office of all earthly government to approximate the actual state of the world to this state of Eden. Now of all rulers that Tuscany had ever known Matilda came the nearest to fulfilling this function. If an English poet declared that

in a vision of the ideal earthly realm he had seen Alfred as the genius of the place, we should not speculate as to whether he meant the idealist Alfred Tennyson, or, haply, the patriot, Alfred Austin, but should know that there never was but one Alfred, and this was he. So to the Tuscan of Dante's age there was but one Matilda, and ingenuity is wasted in efforts to question her identity. Few women, and for the matter of that few men, have played a more important part in the world's history than Matilda and her mother Beatrice had done. Daughter and wife respectively of the terrible but truly great Count Boniface, they held the balance of power in Italy during the most critical period of the dispute between the Empire and the Church. All through the latter part of the eleventh and the beginning of the twelfth centuries, when Hildebrand, first through his nominees in the papacy, then in his own person as Gregory VII., and lastly through the successors whom his spirit animated, was contending for the independence of the Church and for the celibacy of the clergy, the turbulent and fickle populace of Rome was swayed this way and that, the ruthless Norman warriors of the house of Tancred, in the south, led their troops sometimes to crush and sometimes to rescue the Pope, according to the exigencies of their own policy, and the Popes might be fugitives or captives at one moment and at the next might be placing their feet on the necks of their suppliant foes. But there was one power on the papal side that never faltered and was never crushed. It was the power in central Italy established by the terrible Boniface, and after his death wielded by Beatrice and by Matilda. Matilda's true home was the impregnable fortress of Canossa. Here she had learnt not only the ordinary graces and accomplishments of a mediæval lady of high rank and culture, but had learnt to bear arms, to excel in military exercises, and to lead her troops in person to battle. Devout beyond the usual measure even of mediæval devoutness, beautiful and graceful, of inflexible will, and of somewhat imperious temper, she was ever ready to strain her resources to the utmost in the service of the Church. Often defeated, but never crushed or disheartened, she protected the great commercial cities of Tuscany from the depredations of the robber nobles, everywhere endowed and supported churches and monasteries, regally entertained the great ecclesiastics of her day, and (according to her latest historian\*) in the supreme crisis of the struggle between Gregory VII. and Henry IV. of Germany, saved the situation by the success of her apparently hopeless dash to the relief of Montebello, made, says tradition, against the almost unanimous judgment of her advisers.

All the little that can be known and the much that can only be conjectured concerning this heroic woman has been gathered with patient affection by Miss Nora Duff. Doubtful points, though adequately discussed, are never allowed to obscure the interest or entangle the progress of the narrative. Miss Duff has herself traversed the ground on which the drama of Matilda's life was enacted, and,

\* Matilda of Tuscany (*La Gran Donna d'Italia*). By Nora Duff. London: Methuen & Co. 1909. 8vo, pp. xi-322, 10s. 6d. net.

Antæus-like, draws constant strength from actual contact with the soil. To some extent the reader is enabled to share in this sense of actuality by the illustrations with which her volume is provided, for they have the rare merit of really illustrating the subject. Miss Duff is troubled by no questionings as to the relative merits of the Papal and Imperial cause. Matilda herself can scarcely have had less misgiving as to Gregory's right and Henry's wrong. Even the vindictive lengths to which Gregory allowed his resentment to carry him in the historic scene at Canossa, when the suppliant Henry shivered in the snow day after day imploring his forgiveness in vain, appear to her to have been justified; though she admits, with perfect insight, that politically they were futile or worse. She sees that the turning point this memorable event really marks is in the fate, not of Henry, but of Gregory; and that it is followed by the decline, not of the former, but of the latter. She rightly maintains that this scene at Canossa has engaged too much of the historian's attention, and that the Council at Carpineta, which preceded the raising of the siege of Montebello, is the real turning-point in the great battle of the giants in which Matilda bore so conspicuous a part. Gregory was by that time dead and gone, but his spirit still walked the earth, and it was under his standard that Matilda fought and won.

P. H. W.

## ON MANNERS.\*

THE Rev. E. J. Hardy, who has devoted himself with such success to instructing us in the art of being happy in spite of our many disadvantages, has made the important discovery that it is possible to be happy and polite at the same time. His new volume, "How to be Happy though Civil," is bright and anecdotal, as usual, and may be a good correction to some of our native boorishness.

Are our manners better or worse than they were a hundred years ago? This is a difficult question to answer. We feel certain that many people would unhesitatingly reply "much worse," their minds harking back with regret to the days when men were "gallants," and when, with knee breeches and periwigs, ceremonious manners and courtesy of expression were also the fashion. But the politeness of those times was often only skin-deep; if women were treated ceremoniously they had also to be strictly guarded, and we think a good deal might be said in favour of the present day, when they can go to the pit of a theatre in the evening unattended, and as a matter of course. Certainly the "gentleman of the old school," with his Grandisonian bow and formal courtesy was a most picturesque figure, and, looking back upon him, we are apt to judge ourselves as too lax in speech and wanting in dignity of manner. But was it dignified for it to be the fashion to get drunk at friendly entertainments? It is even said that in hospital establishments a

\* "How to be Happy Though Civil." By Rev. E. J. Hardy. London: T. Fisher Unwin. 5s.

"Courtesy as a Matter of Religion." By L. H. M. Soulsby. London: Longmans, Green & Co. 2s. net.



boy was kept to untie the gentlemen's neckwear when they fell under the table!

In one respect, however, our manners certainly have changed for the worse. There is the want of deference often shown by young people towards their elders, unfortunately sometimes towards their own parents—stupid old people who aren't "up to date" and have no idea of what is "quite all right." *Punch* has given the following ironical description of the manners of the boy of the period:—"A boy's manners towards his parents should be condescending and even friendly; but it is a mistaken kindness to admit them to too much familiarity. It should always be borne in mind that they are subject to the disadvantage of having spent their early years without his guidance and example. A boy should never despair of improving his parents. He should permit them to express an opinion before correcting it, and when doing so his manner should be expressive rather of pity than contempt." This, of course, is satire, but we have seen too many both boys and girls behave in a boorish manner, not so far removed from *Punch's* description, which is not hopeful for the manners of the future. At the same time we must remember that this sudden change in the manners of our boys and girls is owing to the great difference in the treatment of them by their elders. Formerly young people were expected to show deference in ways which may have put too strong a curb upon independence of thought and character. Now it is just the other way, and perhaps too much is conceded to the children of the twentieth century. Let us hope that we may soon learn to tread a middle course—to give our children a free, healthy life, and all that is best for them, while at the same time teaching them to defer to and respect those who have been learning life's lessons longer than themselves. Then the relations between the two will provide another of those beautiful harmonies which nature intends, and in which she delights and abounds.

Good manners do not belong to any special class—we have aristocrats who are vulgarians and poor cottagers who are gentlefolks. We remember hearing of a friend who was paying a visit in the South of Ireland. She went for a walk and was overtaken by rain. Seeing a cottage she asked permission to shelter. The old woman, who, with her son and his wife, shared the tiny abode, dusted a chair for her visitor and made her heartily welcome, talking in courteous fashion to put her at her ease. As dinner time drew near she fetched two potatoes from their scanty store, which were roasted for the guest, and which, with a cup of milk borrowed from a neighbour, formed the best repast she could offer. Their own dinner was to consist of limpets gathered from the rocks. The humble meal was offered with a courtesy which could not have been excelled by a princess.

Good manners really mean unselfish sympathy with others. We often wonder at the preference shown for some people of our acquaintance who have possibly not as much intellectual capacity, possibly even not as much sterling worth as others we know. But it is this very virtue of kindly sympathy which endears them to all, making them able to lighten burdens and

to increase the sum of human pleasures. Miss Soulsby, in her suggestive essay on "Courtesy as a Matter of Religion," hardly exaggerates when she says: "The quick perceptive courtesy of a loving heart would be almost the best of all gifts."

Some people seem to think that it is quite permissible to forget this "quick perceptive courtesy" when it comes to matters of controversy such as politics or religion. But there could hardly be a greater mistake. We can hold our own opinions just as strongly without scorning those of others, and we shall never make converts by being rude. While, if we really think of religion at all, our minds must be led to the remembrance of the un-failing courtesy of our great Master. And, if we live in the presence of that Unseen Guest, we cannot fail to win something of the sweet humility of spirit and trust in the wisdom and love of God which made the beauty and helpfulness of His character. Burke spoke with his accustomed wisdom when he said:—"Manners are of more importance than laws. According to their quality they aid morals, they supply them, or they totally destroy them."

## TOYNBEE HALL.

### THE MOTHER OF SETTLEMENTS.

TOYNBEE HALL, in Whitechapel, has seen a quarter of a century of life, and to the observer of men and movements, East London now presents a very different aspect from the unrelieved squalour of those early days before the founding of the Mother of Settlements. After the lapse of a whole generation there attaches a special interest to the Twenty-fifth Annual Report of the work of the Settlement which has just been published.

Toynbee Hall is a well-known landmark in Whitechapel, situated as it is hard by a meeting place of great roads close to the City border of East London. Primarily, of course, the Hall exists as a residence for social workers, and a clearing house for schemes for social betterment; it is not a mission devoted specially to bringing about some reform, or an institution founded with the purpose of educating or amusing the poor, but a Settlement of men who agree to differ on politics and religion, but who bring their individual influences and ideals to bear upon the general life of East London. It is, in fact, after the nature of a residential club for University men, who, whilst following their own professions, wish to give part of their energies in helping to enlarge the lives of their less fortunate fellows. This was the original idea of a Settlement, that it should serve as a means by which University men and workmen may, by natural intercourse, come better to understand and trust one another.

The general work of the Settlement during the year is dealt with in the main body of the Report, which is written by the Warden, Mr. T. E. Harvey. The House has had its full complement of residents, and all have been busily engaged either in the variety of quieter social interests afforded by residence in Whitechapel, or in work on public bodies. In addition to Toynbee Hall itself there are two other students' residences for younger

men—Balliol House and Wadham House, all of whose residents must take their share in the work of the Settlement. Besides these, there are the Associates, men who do not live in the Hall itself, but who take their various parts in the work of the place.

During the year with which the Report deals, one of the residents served as a County Councillor, two on the Borough Council, one as a Poor Law Guardian, and two as members of the Central (Unemployed) Body for London, while several have served as managers of the local elementary schools, and others specially interested in boys have acted as club managers.

A special report has been devoted to the work of the Education Committee of the Settlement, and interesting details are given concerning the various courses of lectures and classes. The Hall boasts a long list of literary and artistic societies, such as the Elizabethan Literary Society, of which Dr. Sidney Lee is President; the Art Student's Club, whose President is Mr. Alfred Parsons, A.R.A.; and the Natural History Society, which has for its President Mr. R. M. Paulson, F.R.M.S. Perhaps the most noticeable feature of the work of Toynbee Hall is the mingling of education with social and associated life.

With regard to relief work, the Hall is connected with local boards through its residents, and the residents are in constant co-operation with the branches of the Charity Organisation Society and the Children's Country Holiday Fund.

One article contributed to the Report by Mr. J. R. Brooke deals ably with the working of the Children's Care Committees, especially in the East London district, and shows how far-reaching in importance is the step which the Education Authority has taken in accepting responsibility for feeding necessitous children. Very interesting, too, is the article which deals with the year's admirable work of the familiar "Poor Man's Lawyer." The greater number of cases dealt with during the year were concerned with the law relating to landlord and tenant, and with street accidents. A total sum of £727 was recovered for poor clients at a total cost to the Committee of £146.

Altogether, the Twenty-fifth Annual Report records a year of good work successfully carried through.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

## THE JESUS OF HISTORY.\*

BY J. ESTLIN CARPENTER, D.D.

WHEN Jesus went to dine with a tax-gatherer, and sat at table with the sinner, he opened a new path of redeeming activity. That homely meal was the prototype of all the mighty enterprises of rescue and deliverance which the Christian Church has

\* The substance of a sermon preached in Manchester College Chapel, on Feb. 13, 1910.



ever since recognised as among its chief duties; and the motive which lay behind it, viz., the worth of every human soul to God, was the comprehensive principle which he applied to all social life. It was a new thing in the religious circles of Israel for a Rabbi thus to seek out the despised and forsaken of men. It was a new thing for the Teacher to go to find the sinner, to defy the conventionalities of his profession, to risk the condemnation of the pious and the gibes of the worldly, and draw down the censure or the sarcasm of those within or without the pale. Half humorously and half pathetically Jesus recalled the criticisms which contrasted him with his predecessors. "Abstain as an ascetic, and you have a devil! Eat and drink with the hated extortioner or the abandoned violator of the law, and you are a glutton and a wine-bibber." In the history of the founders of religions I recall but one such incident. The aged Buddha, in the last of his four-score years, accepted the hospitality of a notorious courtesan, and went with his disciples to her mango-grove for his mid-day meal. For a sinful woman he, too, the apostle of universal love, felt the great pity, and by his word and act he won her to the truth. The novel ways of the Galilean prophet proved a sore trial to his family. Brought up in working-class respectability, they were shocked at his intimacies with those who could not be received in decent homes. Good, pious folks, who worshipped duly in the synagogue, they could not bear to see him familiar with those who kept no sabbath, and perhaps paid no tithes. Strange rumours flew abroad about his sanity. Excitement made him seem as one possessed, and in an agony of apprehension that he was mad, mother and brothers set out to protect him against himself, and carry him away into a place of peace. What pang their well-intentioned message caused the Teacher as he sat in-doors among the listening crowd, we are not told. It was the signal for a breach which only time could heal. He would not put himself into their power. From the kinship of blood he passed to that of spirit. "Who are my mother and brothers?" "Here are they," was his own answer, as he looked upon the faces turned wonderingly towards him: "they are whoever strives to do God's will."

What is popularly known as "Liberal Christianity" has been assailed of late from opposite sides, with strange disregard of such profound though simple scenes. The study of the Gospels has been pursued for a generation with unremitting ardour, and everyone knows that attention has been recently concentrated on those elements which are broadly termed Messianic. That Jesus announced the kingdom of God as already at hand; that its advent would involve a great divine manifestation; that it would vastly change the social order, and even create in the resurrection a new kind of humanity where marriage would cease, and men and women would be as the angels of God; that the proud and unrepentant would be dismissed to doom, and the meek and suffering would be exalted and made glad; and that all this would happen speedily, while those whom he addressed were yet alive—these are the commonplaces of

modern commentaries. Critics are still discussing what was the precise relation which Jesus conceived himself to bear to this great change. In the view of the late Father Tyrrell he was here avowedly in the rôle of a prophet, but he believed himself destined to shine forth in glory as the Son of Man. He was here, therefore, incognito; his task was to warn his countrymen of their danger, and induce them to repent ere it was too late. When he sent forth his disciples to preach, it was with the belief that before they could visit all the cities of Israel, he would himself arrive from the sky in heavenly splendour. The disappointment of this expectation led him to take the desperate course of himself going to Jerusalem, provoking the ministers of evil to a final assault, and thus by his death forcing the Father to hasten the event in which he would appear as the central figure. Meanwhile, the teaching in which Liberal Christianity has found the permanent elements of the Gospels, was of secondary importance, and there is nothing, we are assured, original in it. All is to be found in the prophets, psalmists, and saints, of the Jewish people, and in the pagan moralists, and only represents the highest dictates of man's purified heart and conscience. What is really significant is that till baptism every man is possessed by Satan; this, it is specifically asserted, was the teaching of Jesus no less than Saint Paul or Saint Augustine; and it is only the sacraments that make us sons of God. Uncongenial as this dualism is to modern minds, adds our author, is it possible to deny that it is common to Jesus and Catholicism? And so on the double grounds of the transcendental element in the Gospel eschatology and the sacramental religion attributed to Jesus, we are led straight into the arms of Rome. The deep affection and reverence felt by Father Tyrrell's friends for his character as a religious teacher, will survive the shock which these courageous utterances must have caused them. They have stimulated another brilliant writer to deny the historical foundation of Christianity altogether. Not only have we no biography of Jesus, argues Dr. Anderson, but we have not the materials out of which to make one. Not one feature of the story of Christ that is told in the Gospels is original to it. From birth to resurrection he is represented as a God, and as God never speaks, the words ascribed to him have been put into his mouth by his worshippers. Whence "these priceless and peerless parables," as our critic justly described them, were derived—"those lofty ethical teachings which have increasingly claimed the intelligence and the conscience of the West"—we cannot tell. The one thing certain, it would seem, is that they were never uttered by Jesus; for the Christ of the Gospel story is not human but divine. Christianity, in fact, was not founded by any single historical person; it was the synthesis of the factors which controlled the development of the time. The chief of these was a cult of Christ which is supposed to have existed before our era. Centres of this cult were spread through the Roman Empire, and were found in active operation by the

Apostle Paul. They were based on the story of the dying and the rising God, itself originally a nature myth which sprang from man's yearly experience of the withering of vegetation in autumn and winter, and its renewal in the spring. After the destruction of the Temple in A.D. 70, there was a story current of a Jesus who had been put to death, and around its dim and meagre outlines was wreathed a garland of glory from all kinds of heterogeneous elements, and the ideal became the centre of a cult.

It is doubtless the case that as the name of Christ was borne by the Christian missionaries from Syria into Greece the presentation of the exalted Messiah, seated at God's right hand, did gather round it associations and symbols drawn from different sources. It is true also that these are not unrepresented in the Synoptic story. But apart from the fact that the hypothetical Christ-cult has not left a single trace of its existence in temple or altar, monument or inscription, while the sanctuaries of Osiris or the symbols of Mithras are perfectly well-known, the assumption is inadequate to account for the gospel narratives. No doubt these are dominated throughout by the idea that Jesus was the Messiah. I hold, moreover, that that was his own belief. It set him in the midst of the expectations of his time, and gave him an explanation of his own success in the earlier unshadowed days of his career. It led him to make forecasts of the immediate future which experience did not justify, and the course of the world has proved vastly different from that which he anticipated. The impending close of the age with its portents and catastrophes, as nature quivered till the new world should be born, the advent of the Son of Man from the sky, the resurrection and the judgment, the final distribution of the world's inhabitants between heaven and hell—these elements have all faded from our thought. They were central to those who described the Teacher's work. They were central, even, or some of them, in the mind of Jesus himself. They are the frame in which his view of life was set, and he does not seem to have distinguished between the picture and the frame.

But when the frame is shattered by the procession of the centuries as mankind goes marching on, does the picture perish? Look over the wide and varied landscape which it presents. There is the familiar lake with its girdle of hills. There is the belt of shining towns upon the shore, or the village perched upon the heights. There are the boats where the fishermen ply their busy trade; there are the fields where the sower scatters the grain, or the reapers sort out the tares. There are the vineyards where the householder plants his hedge and digs his wine-press. There are the slopes gemmed with the red anemones that surpassed Solomon in glory, and the far-stretching pastures reaching over the mountains where the shepherd searches for the wandering sheep. The raven sails out from his home among the crags. Over the Eastern hills the dawn comes up angrily, and the torn and twisted clouds look fiery red. The storm descends in fury flooding the water-courses in the ravines, and lashing the lake into foam. The ill-built



house falls into ruin, and the boats strain and labour among the waves. Enter the peasant's home, and you will find the house-mother kneading the dough, or sweeping the floor for a lost coin, or patching an old garment. At the corn chandler's you will see the good measure pressed down and shaken together and running over. Pass to the wine-shop, and note how the wine-seller must put new wine into new skins. Go into the carpenter's or the builder's yard, and note the difference between the green wood and the dry, or the splinter and the beam, or watch the lengthening by a cubit which no man can perform on his own person. Visit the bazaars where rich stuffs are displayed for the dresses of courtiers, or the travelled merchant sells his precious pearls. Watch the games of the children in the market-square, the wedding and the funeral; or see the labourers standing idly in the shade till the owner of a vineyard comes along and offers them a job. Here is the very stuff of which the gospel is made. This is no mythology or cult-formula, no maxims of moralists, no pedantry of the schools, no academic discussion, no formal lecture from the desk. Saying after saying is minted in the open air. It is speech coined in the sunlight, full of the echoes of the waves lapping on the shore, or the winds blowing from the hills. A psalmist might have said, "Blessed are the meek for they shall inherit the earth." A Rabbi or a Chinese sage might have enjoined, "Do not to another what you would not that he should do to you." A Greek moralist might teach that a wise man was a son of God. A Hindu seer might lay down the principle of overcoming evil by good as the prime rule of life. But where in so brief a compass will you find so much which the experience of the world has recognised as the highest? Here is the concentration into a few pages of that which is elsewhere found after long search through climes and generations. Here is everywhere the impress of a great creative personality who can make the homeliest symbols, the simplest imaginative forms, instinct with the wisdom of life. Its scattered aspects are brought into relation to one principle, that fellowship of the child with its father which no outward sacrament can effect, and no inward sin can permanently impair or destroy. And when it is affirmed that the Apostle Paul knew nothing of this teaching, and therefore the Jesus about whom there was a tradition forty years later counts for nothing, it must be remembered that within a very few years of his death Paul talked with his brother in Jerusalem. Let anyone read a page of Jewish morality, such as is embodied in the book of Ecclesiasticus—good, homely, proverbial teaching—"bourgeois morality," as Renan called it (did he not sometimes rate it too low?) and then pass to Paul's Psalm of love, and ask himself how he will explain the difference of tone; does it count for nothing that a new impulse has entered Jewish life and thought, and is not its historic source to be found in that Christian community into whose fellowship Paul had been so strangely brought? It was with the Gospels in its hands that the Church conquered the Empire. A Christus-cult divorced from its base in a real person could no more have held the allegiance

of the Roman world than did the parallel devotion to Mithra which spread all the way to our own Tyneside. Mithraism failed because no *Imitatio Mithrae* was possible. Christianity triumphed because it held up the figure of Jesus to all men's reverence and aspiration. The essence of the Gospel may be different to us from that which seemed most significant to Jesus himself in the midst of the hopes of his own day. Time has sifted out its transient elements; it has enlarged its perspectives; it has changed its emphasis and brought its hidden treasures to light. Be it that its real value to us is not where Jesus placed it among his contemporaries. That does not alter its inner worth, for that is attested by the whole subsequent experience which it has both shaped and sustained, and that lies in the view of God and man which he set at the heart of his expectation of the kingdom. It lies in that sense of union between our nature and the divine which enabled him to summon the sinner to the highest possible achievement, sure of a response to his call. It lies, that is to say, in what a modern interpreter, the late Master of Balliol, has called the idealism of Jesus.

And so we come back to that dinner in the tax-gatherer's house, to that love of man which "could not be exhausted by any wrong that man could do," but only loved the more that the evil might be vanquished and the good secured. For the Gospel means that the drunkard and the dissolute, the idle and the reckless, the despairing, the defiant, are all alike the children of God's providence, have a share in His purpose, and are challenged by Jesus with a courage and confidence which the world will yet justify in unspeakable thankfulness and humble love—to be perfect, even as the Father in heaven is perfect. And therefore we still pray the prayer of Jesus, though it be with new meanings and a wider scope,

"Thy Kingdom come, thy will be done,  
On earth, as it is in heaven."

## BOOKS AND REVIEWS.

### A FOUNDER OF SOCIETIES.

ANYONE who has had any knowledge of the educational, philanthropic, and Christian activities of the last forty years in Great Britain will have become familiar with the name of Dr. Paton, of Nottingham. He belongs to that order of persuasive, earnest, deeply religious men who impress themselves and their message upon all with whom they come into contact.

It is difficult for even the sceptical to resist them; give them the slightest sympathy and you are won to the cause they represent and plead for.

Dr. Paton has been responsible for the initiation of many attempts to benefit his fellow-citizens. These two volumes of "Inner Mission Pamphlets" represent only a portion of the letters, appeals, speeches, addresses, and essays which during a long and extremely active life he has poured out without intermission on the subjects on which his heart is set.

\* Inner Mission Pamphlets. By J. B. Paton, M.A., D.D. 2 vols. London: James Clarke & Co. 2s. net each.

The phrase "Inner Mission," he tells us, he borrowed from Germany, and means by it that the inner mission of the Church is "its mission within the land in which it is planted." It is not clear why the more familiar term Home Mission, as distinguished from Colonial or Foreign, was not chosen, but this is a small matter. The whole of these volumes, as indeed all Dr. Paton's work, starts from the motive force of Christian discipleship. The earnest, assured faith of one who has found the secret of life, and having found it yearns to impart his joy and peace to others; this breathes through all his writings, and this, as those who have been privileged to come into contact with him know, inspires his energy, lifts him above disappointments, and enables him freshly and hopefully to return again and again to the battlefield for the right.

In the last of these pamphlets, he repeats, with an interesting personal note, the purpose of his work, which is stated more at length in the first pamphlet and appears again and again throughout the series. He says: "During the whole of my life as a Christian minister I have been impressed with one idea, that the great doctrine of redeeming love, which is the central doctrine of our faith, needs to be manifested and realised in other ways and larger senses than we have hitherto conceived and desired. The redeeming of humanity not only means the conversion of individual souls and the training of individual lives, but it also requires the forming of a new and healthy condition of life for men, and the inspiring of all human law and custom with a definite and regulative Christian purpose and spirit. The conviction which I have thus expressed has been an inspiration to me during my whole life."

The subjects dealt with in the two volumes are many. The larger number centre round the training, the continued education, the recreative activities for the young people after they have left school. "There is," he says in an article published first in the "Library Association Record," "one social problem which interests me more than any other. That problem is the safeguarding and training of the youth of our country during the most critical years of their life, viz., from 13 to 18."

Later on he says that his interest in this subject "was awakened years ago by a gifted schoolmaster who told me of the swift deterioration that seemed to fall upon his brightest and best pupils during the two years that followed their leaving school. He said, 'Mark how their very countenances change, and how the bright innocence of their early youth is smirched and clouded.'" The eminently practical and detailed recommendations which Dr. Paton elaborates in these papers on continuation schools and recreative and other training, are characteristic of his careful study and ample knowledge of his subject.

The establishment of the National Home Reading Union is mainly owing to his influence, and several of the pamphlets deal with the foundation and the objects of this Association. The details of the organisation, of its working, and the plan of its recommended studies are all laid out fully and adequately (see the third pamphlet—the first volume). Another series of



papers are connected with the formation of the Christian Union for Social Service, or, as it is now called, the National Union for Christian Social Service, another society which owes its useful existence largely to Dr. Paton's strenuous and earnest advocacy.

Dr. Paton's statement of the case for dealing with the unemployed portion of the population, and especially of those members of it who are in ordinary industry, almost unemployable, leaves little to be added, though it was written in 1894. The question is dealt with in a still more scientific way in an article in the second volume, written in 1904, the recommendations of which have largely reappeared in the reports of the Royal Commission on the Poor Laws, both majority and minority. The practical work carried on by the Union at Lingfield and Starthwaite will no doubt be well known to many of our readers. When it becomes, as it will do in a few years, the obviously wise thing to do, namely, "to place the landless man on the manless land," two names will be honoured as having first made practical demonstration in Great Britain of the advantage of such a course, namely, General Booth and Dr. J. B. Paton.

These pamphlets make no pretence to literary style or finish; they are reprinted just as they were first issued, prepared for special occasions. One at least of them is conspicuous for very considerable power of terse, vigorous and eloquent appeal, and that is the one which begins the second volume, and is entitled "A Civic League." The industrial and economic condition of our cities, the call of Christianity to ameliorate them, are well and briefly put. The main plea of the appeal, which was addressed to the twin cities of Manchester and Salford, was for the formation of a league which should attack the problem of poverty from the standpoint of an awakened and intelligent municipal conscience. To a certain extent this appeal has been answered by the formation in each of these cities of a League of Help of the type now becoming familiar in our large towns. Dr. Paton urges, however, further duties upon the Civic League. He would have it concern itself also with the health and beauty of the city and with the education of its people, using that term in its fullest and widest sense. We cannot now discuss the recommendations of this paper, or how far it is already being attempted.

Dr. Paton deserves well of his countrymen for his own strenuous service; and the record of these two volumes contains valuable advice for social reformers of to-day—valuable, just because it is so possible, well within the power of the average citizen, and does not call for the most part for any large or legislative changes.

THE INDIVIDUAL AND REALITY. By E. Douglas Fawcett. London: Longmans, Green & Co., 1909. 12s. 6d.

MR. FAWCETT's large volume is the result of a great deal of hard thinking on some of the knottiest points in philosophy. We must say that the author appears to be only a moderately competent student of the subject—for he occasionally falls into little impertinences of dogmatism,

or puts forward as "novelties" ideas that are not novelties at all, or adopts peculiarities of style which are no part of the inevitable technicalities of the subject, but are mere eccentricities. On the whole, however, he is an interesting and by no means ineffective writer. In its own slighter way his book will contribute to the main tendency of thought represented by such works as James' *Pluralistic Universe* or Bergson's *Evolution Créatrice*. This main tendency (which must be distinguished from Pragmatism) rests on the idea that evolution, growth, or "becoming," is a fundamental characteristic of all reality, and that something corresponding to Natural Selection is not only a biological but a physical and even a cosmical fact. This principle we believe to be in harmony with the best scientific thought of the present day; and if William James and others have carried it to unjustifiable extremes (as Mr. Fawcett himself does), this need not deter us from recognising the value of the principle itself. It is capable of various interpretations. We cannot here follow Mr. Fawcett's interpretations, except in so far as to notice his conclusions on the three perennial problems: "God, Freedom, and Immortality." God is no longer the absolute Ground of the Universe, the most fundamental of all realities. He becomes a Being in evolution, limited in power and knowledge. The real Ground of all Being is conceived as below rather than above the level represented by the actually realised or developing consciousness. *Death* is "a return, more or less prolonged, to the sub-conscious." And for the individual, this return is, so far, nothingness. "I 'die' when I am no longer to be remade in the medium of the old body" as when awaking from sleep. But at the same time my dying issues in a process which, temporarily sub-conscious, makes for a renewal of personal conscious life in another medium. Finally, "matters are always being *really decided* in conscious choice. The evolutionary process is part of that flux in which, from moment to moment, reality is recast. Reality is not perfect and finished, but is being made. It is a broad stream of change, not the show of a hypothetical Absolute which is eternally complete and lifted above time. In this stream every eddy, every petty furthering or thwarting conscious act, is an influence which assuredly counts."

PROTESTANTISCHE FREIHEIT: Verhandlungen des xxiv. Deutschen Protestantentages in Bremen vom 21-24 Sept., 1909. Verlag des Deutschen Protestantenvereins. Berlin: Schöneberg, Eisenacherstrasse 45. Preis 1.50 Mk.

THOSE of our readers who are familiar with German, and are glad to follow the movements of progressive religious life on the Continent will be well repaid if they procure a copy of this verbatim report of the proceedings of the meetings of the Protestantenverein at Bremen. It will be of special interest to those who are looking forward to the International Congress in Berlin. The Protestantenverein does not meet every year. It was established in 1863, Richard Rothe being chief among its founders. The last two

assemblies were held at Berlin, 1904, and Wiesbaden, 1907. Dr. Karl Schrader, of Berlin (member of the Reichstag), who has been president since 1904, in his presidential address at the Bremen meeting, had to record the death, among other leading members of the Union, of Hausrath and Pfeiderer. He then went on to speak of the aims and activities of the Union, in vindication of the right of progressive religious thought to a place in the churches, and making it effective in the life of the people. In Berlin, he said, their Union had from six to seven thousand members, and they had so far made their power felt in the church synods that they had now over fifty liberal preachers active in the city. With their good weapons, Truth and Freedom, they were confident of the future. Herr Schrader also gave an interesting forecast of this year's International meeting, and referred to the work of kindred Unions, such as the Friends of Evangelical Freedom in the Rhineland and Westphalia. Greetings were delivered in the course of the meetings by representatives of these bodies, including the "Friends of the Christian World," and the Protestantenverein of Holland. Among the subjects dealt with were, "Religious and Political Liberalism," in a striking address by Dr. Friedrich Naumann, of Berlin (member of the Reichstag); "Can the Place of Religion be taken by Art," introduced by Pastor König, of Bremen; "What can we do in face of the alienation of our people from the Church?" by the Rev. Alfred Fischer, of Berlin; "Christian and Modern Ethics," by Pfarrer Traub, of Dortmund; "The necessity in our time of care for the Young People in liberal evangelical communities," by Dr. Hollmann, of Berlin. The papers were followed by useful discussion. The prevailing appeal was for faith in the ultimate facts of the religious life, amid all changing forms of thought. This was the burden of the sermon preached at a special service in the cathedral by Pfarrer Heyn, of Greiswald, and of a notable speech of Naumann's at the evening public meeting.

*Conduct Stories* (Swan Sonnenschein, 2s. 6d. net), by F. J. Gould, is one of the publications of the Moral Instruction League. The stories are intended to be used as illustrations in the moral education of the young, and very admirable some of them are. Mr. Gould writes an introductory chapter on the art in which he is a perfect master—that of story telling—which will, we hope, bring light into the dark places of the unimaginative minds of some who become teachers by accident and not from any special aptitude for the work. The tales are selected from a wide field and are fresh and living. Several are taken from Lafcadio Hearn's books on Japan, some from the Buddhist "Jataka," others from the less known folk-lore of different countries. And, coming nearer home, the story of the Röntgen Rays and the martyrdom of Dr. Hall Edwards is effectively told to illustrate a talk on *losing and gaining*, showing that there are noble souls ready to sacrifice themselves that humanity may gain. We strongly recommend the book to the notice of all who are concerned with the moral development of young people.



WE are glad to see an announcement that the stories by Miss Harriet Martineau which delighted our childhood, and which she grouped together under the title of "The Playfellow," are to be reissued in Everyman's Library. We hope that in this new form a fresh generation of children will make acquaintance with the pages of "Feats on the Fjord" and "The Peasant and the Prince."

THE Waverley Book Company has arranged with Messrs. T. and T. Clarke for a special edition of Hastings' one volume "Dictionary of the Bible," with new illustrations and special index. It is the most complete and convenient dictionary of the Bible for speedy reference, all the material being included in a single volume which the student can keep constantly at hand. Special subscription terms are announced in our advertising columns to-day.

#### PUBLICATIONS RECEIVED.

From CAMBRIDGE UNIVERSITY PRESS:—Narratives selected from Peaks, Passes, and Glaciers: Edited, with introduction and notes, by George Wherry, M.A. 1s. Selected Essays: Goldsmith: Edited, with introduction and notes, by J. H. Lobban, M.A. 1s. Pride and Prejudice: Jane Austen. Abridged and edited by Mrs. F. Boas. 1s. Selections from the Greek Papyri: Edited, with translations and notes, by George Milligan, D.D. 5s. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—The Religion of the Future: Charles W. Eliot, D.D. Religious Liberalism: William C. Gannett. 1d. each.

MESSRS. J. CLARKE & Co.:—Church Questions of our Time: J. B. Paton, D.D. 3s. net.

MESSRS. CONSTABLE & Co.:—The Classical Moralists: Selections illustrating Ethics from Socrates to Martineau: Compiled by Benjamin Rand, Ph.D. 10s. 6d. net.

MESSRS. J. M. DENT & SONS:—Everyman's Library. Edited by Ernest Rhys. History of Bohemia: Count Lützow. The Wealth of Nations: Adam Smith. Introduction by Prof. Seligmann. 2 vols. Hodson of Hodson's Horse: Capt. L. J. Trotter. Rawlinson's Herodotus: Introduction by E. H. Blakeney, M.A. 2 vols. Cloth, 1s.; leather, 2s. each net.

MESSRS. DUCKWORTH & Co.:—Revelation and Inspiration: James Orr, M.A., D.D. 2s. 6d. net.

THE GARDEN CITY PRESS:—The Fifth Monarchy: Thoughts on the Kingdom of God: Morton Aldis. 1s.; cloth, 2s.

MR. JOHN LANE:—The Life of W. J. Fox, Public Teacher and Social Reformer, 1786-1864: By Richard Garnett, C.B., LL.D. 16s. net.

MESSRS. LONGMANS, GREEN & Co.:—East London Visions: O'Dermid W. Lawler. 6s. net.

MR. T. FISHER UNWIN:—The Doctrine of Creation: C. M. Walsh. 3s. 6d. net.

#### FOR THE CHILDREN.

##### "RIDING STRAIGHT FORWARD."

LISTEN, and I will tell you about a man who lived in Germany. He longed for beauty in everything, and searched after it, and he once wrote these words, "What beauty is, that I know not, though it is attached to many things. . . . We must gather it together from far and wide."

Now this man was a great artist, and

you will think that because he said this his drawings and paintings must be beautiful to look at; but I think if you saw them they would appear very strange to you, and quite unlike the kind of pictures you are accustomed to look at.

His drawings are not only strange, but many of them are most difficult to understand at first; nevertheless, ever since Albert Dürer lived and worked four hundred years ago, other painters in Germany, and in other countries too, have done better work because of his example. What do you think was the reason of this? It was because in everything he did he tried to be truthful. Truthful in drawing? What an odd idea! you say; but as you grow up you will find that *truth* is needed in every kind of work to make our world a good one, and Albert Dürer tried to find *beauty* by careful and truthful workmanship.

He lived amongst plain, homely working people. Writing once of his father, he said that he "was very careful with his children, to bring them up in the fear of God"; and further, "his daily speech to us was that we should love God and deal truly with our neighbours." The son's mind was set on painting beautiful things, and he tried to draw and paint exactly what he saw in his every-day life, and by degrees he was able to express the fine and noble thoughts of his mind in the pictures which have been handed down from generation to generation.

One thought which he tried to make into a picture was the hard struggle that it is to keep to the thing that is right, and to put behind us all that is wrong and sinful. And how do you think he shows this thought? By drawing a fully armed knight, riding through a rocky pass, accompanied by a dog and by two curious figures of Death and the Devil. Albert Dürer knew, as we all know, that all along the journey of life death is ever near us, and that sin (or the devil as his fancy pictures it) is always close at hand, ready to tempt and harm us, unless we go straight on to what we know is right, and leave the wrong behind us.

And this is what the knight is doing, riding straight forward, not turning to the right nor to the left from fear of death or temptation to sin, but simply keeping his horse in the right path, and his own face steadfastly set towards the end of the journey.

This drawing, like many others of Albert Dürer's, became widely known through being engraved, and so you see the artist's beautiful thought was given to his fellow citizens, and to all who have lived after him.

Albert Dürer used to make little entries beneath his drawings; for instance, he drew a portrait of himself when only thirteen years old from his reflection, and later in life he wrote under the drawing, "This I drew from my reflection in the looking-glass in the year 1484 when I was a child." At another time he makes a note that he had seen a wonderful sight, crosses falling from the sky—no doubt it was his first observation of meteors—and in the same entry he writes, "I have also seen a comet in the sky."

He travelled a good deal, and wherever he went he made careful drawings and

paintings, and notes in a diary. He not only painted views of the places he saw, but he drew animals and flowers in the most painstaking way. There are pictures of his now in different museums, of a wild rabbit, grass and flowers, a staghorn beetle, a jay, a stork, a sturgeon, and many more such drawings, which show how he must have loved all that was beautiful in animal and vegetable life. And so all through his life, Albert Dürer worked patiently and industriously at drawing, engraving and painting, giving his great thoughts to the world, as well as he could express them through his art, and doing all that lay in his power to "gather in from far and wide" the beauty that he felt he loved and wanted to show to others.

K. F. L.

#### MEETINGS AND SOCIETIES

##### THE MORAL EDUCATION LEAGUE.

ANNUAL ADDRESS BY MISS MARGARET McMILLAN.

THE twelfth annual general meeting of the Moral Education League was held on February 21, at Essex Hall, when Miss Margaret McMillan delivered the annual address, her subject being "The Place of Imagination in Moral Education." Prof. J. S. Mackenzie, Litt.D., presided, and introduced the lecturer, whose name, he said, was already widely known, and familiar to the audience. He went on to speak of the work of the League, and of moral education in relation to the Universities. It was gratifying to record that the past year had been one of great success, but the coming year was likely to prove even more satisfactory in its results. Mr. F. J. Gould had definitely been appointed as lecturer and demonstrator, and he would go about the country in order to show how moral lessons could be given, and thus make it apparent, by education and actual personal contact, how important was the work they were doing. His friends in Cardiff had given him a message in which they expressed the hope that Mr. Gould would be able to lecture there. Continuing, Professor Mackenzie pointed out how necessary it was that the work of the League generally should be connected with the work of the Universities. This was an aspect of the question with which they must deal before long. The training of teachers tended more and more to be connected with the work of the Universities and University Colleges, and moral education must form a real part of the student's life. In the newer Universities more attention was given to technical subjects than to the humanities, but every one ought to have, in addition to the moral education obtained in the schools, further opportunities of studying and discussing definite theories about conduct, politics, and social philosophy. It was particularly essential that those who were to be occupied in the work of teaching, whether in the school, in the churches, or in the press, should be well grounded in these subjects; and it was hardly less important that they should have a prominent place in the studies of lawyers, practical politicians, and publicists of every kind. Some of our Uni-



versities were already distinguished in this respect, especially Oxford and the Scottish Universities; but in some others there was still much to be desired, especially in connection with the training of teachers.

It was also of importance that, in addition to the systematic study of ethics and politics and other related subjects, which must necessarily be confined to the few, opportunities should be given to the many of keeping in touch with them. Occasional addresses on moral and political questions by recognised authorities should be regarded as an essential part of the life of a University. The Addresses given at Oxford by the late Master of Balliol might serve to some extent as a model. It was very desirable also that discussion societies dealing with such subjects should be encouraged. It was more doubtful whether societies of a partisan or sectarian type were a valuable element in a University, and it was probably best in general that the students of a university should be engaged in forming their opinions rather than in seeking to promulgate them.

Miss Margaret McMillan, in dealing with the subject which she had chosen, said that at one time imagination was regarded with suspicion by the Tories of science and practical reformers, but to-day it is being recognised more and more as an important factor in the training of children, whose minds are stimulated to activity by its dynamic force. Imagination, however, of which memories were the raw material, was largely dependent on physical conditions, in spite of some exceptional cases where the creative powers were developed almost miraculously without any of the advantages of civilisation as we know it. Material conditions of life immensely influenced the degree to which it could be developed, and no faculty owed more to nutrition than memory. She dealt in a very clear and illuminating way with the part played by emotion in stimulating the imagination, and with the necessity for exercising and directing it. Our object should be, the clearing and amplifying of the vision of the external world, and the cultivation of an inner power of selection and control of the various mental images that arise in the mind. Miss McMillan went on to explain the function of imagination, and its power in helping to bear us up in the struggle of life if it has the best incentives. Finally, she vindicated the faith of all who have taught men to do unto others as they would have others do to them, by showing that the highest emotions culminate in sympathy, which includes and transcends them all. Even the little child is capable of sympathy, and therefore the power of feeling with and for others must be early developed, for this makes everything possible in the moral world. Intellectual education is secondary to the training of the emotions, which can be made creative through love. Our sympathies often fade at the door of the home, but they must be carried beyond that boundary, and over the frontiers of the fatherland, for the teaching of life is that we are but parts of a vast whole. The great moral imaginative creator became at last the great realist, who felt for the sorrows and regarded the interests of others, and, yielding up the mere consciousness of separate individual service

and reward, ended by loving others as himself.

A cordial vote of thanks was passed to the lecturer and to the chairman, and a hope was expressed that Miss McMillan's valuable address would be published, so that its various suggestions might be available for careful study.

#### WINIFRED HOUSE INVALID CHILDREN'S HOME.

THE annual meeting was held at the Home on Tuesday last, and considering the weather conditions, there was a good attendance of the subscribers. Mrs. David Waterlow was in the chair, supported by Mrs. Wooding, Mrs. Blake Odgers, Mrs. Pritchard, Dr. Winifred Patch, Dr. Urban Pritchard, Mr. Young, Mr. W. J. Sharpe, and other friends.

The report and financial statement for the year were read by Mr. Ion Pritchard, the honorary secretary. It opened with a tribute to the memory of the late Miss Marian Pritchard, the beloved founder, and for eighteen years the honorary secretary. Her death had deprived the Home of one whose loving care, knowledge, and readiness of resource were the mainstay of the institution. It was only natural that her loss cast a shadow over the earlier months of the year; but through the shadow came the light of her inspiration, encouraging those remaining behind to continue the good work which she had so ably initiated. . . . Forty-three children have been cared for during the year, seventeen of whom were inmates on January 1. The daily number averaged just over seventeen, the complaints being classified as follows:—Hip, 9; spinal, 6; rickets, 6; tubercular ankle, 1; tubercular leg, 1; debility, 18; ear mischief, 2. . . . The committee resolved early in the year to found a cot in memory of the children's "Aunt Amy" as the best memorial of her affectionate labours, and to collect if possible the sum of £1,000, the interest of which might go towards the upkeep. This project was successfully carried out. . . . The subject of finance is always an important one, and the committee are glad to say that the income has been sufficient to meet the year's expenditure, but this has only been due to the legacy of £100 left by the late honorary secretary. Awards have been received from the Sunday and Saturday Hospital Funds. The cost of maintenance is little less than in 1908, the total being £804 3s. 1d. as against £851 2s. 4d. An extra outlay has been incurred—that for the telephone, a very necessary addition, and one that has always been of great service. . . . The committee have now to record with sincerest regret the serious illness of Miss Hope, the lady superintendent, which happened shortly after Christmas. It was feared that unless she was relieved from her work at once, and for a lengthened period, dangerous consequences would follow. Miss Hope, on doctor's advice, felt it necessary to resign her office—one that she has so wonderfully well filled for twelve years, and for which her exceptional knowledge in nursing and surgical work so well qualified her. The committee and the children, but most of all the nurses, will miss her sadly.

In moving its adoption, Mrs. Waterlow spoke of her recent visit to the Home, and said that the feature that most struck her was the happy faces of the children. The Home arrangements seemed to tell of the care and order everywhere, and she believed that the bright, healthy looks of the inmates were mainly due to the open-air life which they enjoyed whenever the weather made it possible. The loss of Miss Hope, the lady superintendent, all must recognise as a very serious one; but she hoped that Miss M. A. Phillips, who was now to take her place, would be a worthy successor.

Mr. Young seconded the resolution, and spoke of the success of the work done in the past nineteen years, which should act as an encouragement and incentive in the future.

Dr. Urban Pritchard and Mrs. Wooding spoke to a resolution of appreciation of Miss Hope's twelve years' superintendence and of regret that failing health made it necessary for her to resign her office.

The committee and officers for the coming year were then elected, and a hearty vote of thanks passed to the medical officers and nursing staff, and to Mrs. Waterlow for kindly presiding at the meeting.

#### UNITARIAN HOME MISSIONARY COLLEGE.

THE annual general meeting of subscribers was held in accordance with the constitution on January 26, but, owing to the distractions of the Election and other causes, it was only of a formal character, and at once adjourned. The adjourned meeting was held in the Memorial Hall, Manchester, on February 9, Mr. F. W. Monks, J.P., presided, and there were present Sir E. Durning-Lawrence, Principal Gordon, Revs. J. E. Manning, A. W. Fox, E. L. H. Thomas, R. S. Redfern, J. J. Wright, G. A. Payne, P. Holt, W. E. George, C. Peach; Messrs. E. Talbot, Alderman Pritchard, Alderman Healey, H. Marsden, O. Hadfield, J. Lawson, P. J. Winsor, L. Hall, and others. A letter was read conveying the greetings of Col. Pilcher, and congratulating the College on the election of Sir E. Durning-Lawrence to the presidency. Other letters of apology were read from Revs. T. P. Spedding, H. D. Roberts, J. A. Kelly and Mr. R. Robinson.

Mr. Edward Talbot, the senior secretary, read the Report, which opened with an expression of deep sympathy with Col. Pilcher in his illness. There had been thirteen students in the College during the year, and both as tested by the College and University examinations, and the observations of the visitors, their work had been quite satisfactory. In addition to the regular students the Rev. W. T. Bushrod had attended lectures for the fourth consecutive session, and the Committee had with great pleasure awarded him the certificate of the College. The three ordinarily retiring students during the year and Mr. Lawrence Clare, who had retired on account of ill-health, had all been appointed to congregational charges. Four candidates had applied for admission and two were admitted.

Many additions had been made to the library during the year mainly through



the generosity of private donors, and the representatives of the late Mr. Holbrook Gaskell had presented to the Committee a bust of Dr. Martineau, and framed portraits of John Aikin, Dr. Charles Beard, and Rev. J. J. Tayler.

The treasurer's accounts were read by Mr. G. Hadfield, and they showed income on general account of £1,345 against an expenditure of £1,270. The income on House account had been £794, and the expenditure £931. New and increased subscriptions had been received to the amount of £55. There had been also donations and legacies amounting to £636. The total amount promised to the Jubilee Fund up to the end of the year was £17,245.

In moving the adoption of the report and balance-sheet the Chairman referred in sympathetic terms to the absence of Col. Pilcher. He also emphasised the need for the completion of the Jubilee Fund. He had heard in many directions expressions which showed that the purchase of Summerville had been a good thing for the churches in the district as well as for the College. The Rev. A. W. Fox, in seconding the report, said the balance-sheet was unique among those of ten theological colleges with which he was acquainted, in that it showed the ordinary income meeting the ordinary expenditure of the year.

The report, having been adopted, the Rev. W. E. George moved the election of the new officers and committee. Sir Edwin Durning-Lawrence becomes the new president, and as an interesting departure, Miss Sharpe, an old friend of the College, becomes a vice-president. Mr. Talbot, after sixteen years' service as secretary, was compelled by the pressure of professional work to retire from the office, and Mr. P. J. Winsor was appointed in his place. Three new members were added to the Committee, viz., the Revs. H. McLachlan, M.A., B.D., Dr. Thackray and L. W. Schroeder, M.A., all alumni of the College. The College must be successful, Mr. George said, which could call up such men as these latter from the ranks of its own alumni to take their place in its Councils. The resolution having been seconded by the Rev. P. Holt, and carried, Sir Edwin Durning-Lawrence took the chair amid applause. In returning thanks for the honour of his election, Sir Edwin said he had always been interested in the College, and he rejoiced at the forward step it took on the occasion of its Jubilee. The experience of the succeeding years had fully justified the Committee in the calls they then made on the churches. Both in health and attainments the students had shown great improvements, and he hoped the £3,000 required to complete the funds would soon be raised. As a start he offered to add to his former gifts a further sum of £250 if three other persons would do the same.

The usual votes of thanks followed to visitors, medical staff, and others. A special departure was a vote of deep sympathy with Col. Pilcher, moved by the Rev. C. Peach, and seconded by Mr. Lawrence Hall (Liverpool).

Principal Gordon moved, and Mr. E. Talbot seconded, a vote of thanks to Mr. F. W. Monks and Sir E. Durning-Lawrence for presiding. There were, Mr. Gordon

said, fewer students in the College than usual of late years. But this was not due to any falling-off in the number of candidates, of whom there had been twenty-three during the last three years. Their concern was for quality and not quantity. Mr. Gordon paid a high tribute to the memory of Mr. S. Charlesworth, and spoke of the pleasure with which he hailed the appointment of Sir Edwin Durning-Lawrence as president and Miss Sharpe as vice-president.

[The above report should have appeared last week, but was delayed in transmission.—ED. INQ.]

A COURSE of four lectures on the "Spirit and Aims of the Unitarian Movement," will be given, as already announced, by the Rev. W. G. Tarrant, on the Wednesday evenings in March, at Essex Hall. The first lecture will be on Wednesday next, March 2, and will deal with the historical aspects of the movement. Mr. H. G. Chancellor, M.P., will take the chair at 8 o'clock. Admission is free, and no tickets are required.

WE are requested to call attention to a conference in connection with the National Unitarian Temperance Association, which will be held at Essex Hall (Council Room), on Saturday, March 5, 1910. There will be tea at 5 o'clock, and the chair will be taken at 6 by Mr. H. G. Chancellor, M.P. Mr. Rowland Hill, editor of *The Band of Hope Chronicle*, will give, in addition to an address, a practical lesson to a representative class of children to illustrate the scope of the syllabus of the Board of Education—"Lessons on Temperance"—which should be extremely helpful and suggestive. All Sunday school teachers and Band of Hope workers are heartily invited.

#### WOMAN'S LIFE SOCIETY.

##### THE WORK OF THE LATE MRS. CROMPTON.

The Council of the above Society has sent us the following circular explanatory of its aims:—

"Feeling that much of the misery in our midst is caused by lack of right and pure knowledge of the great mystery of sex, and the privileges and responsibilities of parenthood, the late Mrs. Margaret Evelyn Crompton, of Rivington, spent much of her life in trying to dispel that ignorance, and to her belongs the honour of having originated the Woman's Life Society.

"The instruction of women in matters pertaining to their sex is now being initiated in various quarters, but Mrs. Crompton was specially distinguished for surrounding it with a reverent atmosphere and always impressed her hearers with the eminently spiritual nature of the subject.

"One of the great needs of the day is that our children should be definitely trained for parenthood; not that all may be actual parents, but all when adults may come in contact with young life. Women have the care of the child during the first and most impressionable years of life; therefore they have the best chance of laying the right foundation.

"The W.L.S. aims at helping mothers and those *in loco parentis* to so train children that health and happiness—a fully developed life—shall be the result. The majority of people have the desire but not the necessary knowledge.

"We believe that by inculcating self-knowledge, self-reverence, self-control, women will be enabled to realise their divine mission, and that through them the world may attain to heights of happiness that have hitherto been impossible. Members will endeavour, as oppor-

tunity offers, first, to raise the tone of public opinion on moral questions; secondly, to impress on parents, teachers, and those who have the training of young people, the necessity of definite teaching regarding personal and social purity; thirdly, to give instruction in these matters by means of meetings, literature, and advice.

"Inquiries, and nominations for membership, should be sent to the hon. secretary, Mrs. Renshaw, "Avilion," Bankfield-road, West Derby, Liverpool, the minimum subscription being 1s. a year. A lending library is attached."

#### THE SOCIAL MOVEMENT.

APROPOS of what was said in this column in last week's issue, with regard to the growth of Collectivist opinion and its embodiment in legislation, attention may be called to some suggestive remarks which appear in the *Times* literary supplement of February 17, in a review of a book recently issued by the Society of Comparative Legislation, "A survey of the legislative enactments of the British Dominions from 1898 to 1907." The interest and importance of these remarks lie in the fact that they appear in the *Times*, which assuredly has never been the mouthpiece of revolutionary opinions. "*The Legislation of the Empire* unmistakably marks the direction in which the current of legislative opinion throughout England and the rest of the British Empire, so far at least as it is inhabited by Europeans, has been flowing. This opinion tends, with more and more vehemence, towards Collectivism. It is, we find, based on two assumptions. The one of these is that the state and, speaking generally, corporate bodies of men, are wiser as well as stronger than are the citizens of the state or the individuals whereof corporate bodies are composed. The second assumption is that the prosperity of the community is best secured by the invigoration and extension of governmental or of corporate action. The trend of public opinion in the direction of Collectivism or of unsystematised Socialism, both in England and throughout great parts of the British Empire, is a fact as indisputable as it is important." This vein of thought has been worked with the greatest fulness by Prof. A. V. Dicey, in his instructive volume "*Law and Public Opinion in England in the Nineteenth Century*," which, after a detached and impartial survey of the whole field, reaches the conclusion, all the more noteworthy, like that of the *Times* reviewer, considering the source from which it comes that "the inner logic of events leads to the extension and development of legislation which bears the impress of Collectivism." Yet this tendency, sufficiently obvious in itself, appears, if we are to judge by much that has recently been said and written, to have escaped the notice of many who have the reputation of being by no means the least enlightened in our midst.

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A MEETING convened by the Lord Mayor of London at the Mansion House on February 18 decided on a step which will mean a great advance in the social work of the metropolis. As the result of a previous series of conferences a scheme was prepared at this meeting for the formation of a Social Welfare Association for London, the object of which is to secure on a comprehensive and thoroughly representative basis co-operation of a systematic kind between social, industrial and charitable undertakings throughout the metropolis, and the establishment of local Councils of Social Welfare in every Metropolitan borough to give local effect to these objects. It is proposed to establish a Central Council which will contain representatives of every public authority, each group of charities, religious communities, City companies, Trades Councils and Friendly Societies. In addition to these, the Council would contain experienced social workers as elected members, and as co-opted (for consultative purposes) officials of Government Departments and other public authorities. Several local councils are already at work or in process of formation, as at Stepney, Finsbury, and Marylebone. An interesting account of what is being done in this way is to be found in Mr. T. Hancock Nunn's memorandum



appended to the Report of the Poor Law Commission, which describes the constitution and work of the Hampstead Council of Social Welfare, though possibly it reads somewhat better on paper than it actually is in practice. There can be no question of the utility of these councils—for, notwithstanding the efforts of the C.O.S., the charities are not organised—which when formed and set going will give an opportunity to great numbers of social workers of widely differing points of view to help in a systematic crusade against destitution, and instead of merely relieving distress when it has occurred, to join in a concerted effort to remove the causes, in many cases so preventable which produce distress.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Ashton-under-Lyne.**—Dr. Watson Macgregor Reid, M.A., D.Sc., preached at Richmond-hill Church last Sunday evening. A man of world-wide travel and personal experience of the great religions of the world, he maintained the identity of the Message all the world over with the essence of the Gospel of Jesus.

**Bolton: Bank-street Chapel.**—The annual congregational meeting and soiree was held on Tuesday, February 22, Mr. T. H. Winder in the chair. The usual routine business having been disposed of, addresses were given by the chairman, the Rev. J. H. Weatherall, M.A. (minister), the Rev. Bertram Lister, M.A. (assistant minister), and Mr. Alfred Pilling (secretary of the chapel). A musical programme followed, the songs and glees being given by members of the chapel choir, and recitations by Mr. N. S. Kay, all of which were greatly appreciated. The following is a resumé of the annual report:—Looking back over the past year, the first place is given to the meetings of the National Conference held in Bolton last April, the memory of which will be cherished by all for many years to come. The relations between minister and congregation have been of the happiest, and the services of Rev. J. H. and Mrs. Weatherall are highly appreciated. In September the Rev. Bertram Lister commenced his assistant ministry here. The losses by death during the year have been severe, but are balanced by the increase of new members, the number of names on the seatholders' list being 476, showing a net gain of 67 during the six years of Mr. Weatherall's ministry, 152 having been lost by death, removal, or lapse, and 219 new members having been enrolled. The Sunday-school reports a slightly lower average of attendance than that of last year. During the year a committee has endeavoured to ascertain the reasons for the decline in morning attendance. The investigation of 252 cases of scholars whose names appear on the afternoon register only showed that 56 per cent. do not attend because of distance, ill-health, Sunday duties, &c., the remaining 44 per cent. being for the most part indifferent. The institutional life of the chapel and school is in a very healthy condition, each department doing good work in its own way. These branches are the Social Union, Social Problems Study Circle, Book Club, Children's Guild, Temperance Society, Sick and Burial Societies, School Library, Savings Fund, Singing Class, Band of Hope and Mercy, Literary Society, Cricket, Tennis, and Football Clubs, Social Institute, Debating Society, and Gymnasium Classes.

**Bridgend.**—The annual Sunday-school tea and distribution of book prizes for attendance took place on Wednesday, February 16. About 80 children and 40 adults attended. The improved conveniences of the renovated chapel were much appreciated.

**Chatham.**—The twenty-first anniversary of the opening of Hamond-hill church was celebrated on Sunday last, the 20th inst., when the Rev. J. Tyssul Davis, B.A., conducted the services both morning and evening. He was greeted by large and enthusiastic congregations on visiting the former scene of his

labours. Mrs. Davies addressed the Sunday school in the afternoon.

**Chelmsford.**—A social evening was held on Thursday, when Mr. and Mrs. Fyson, Mr. Walter Russell, and Miss E. Attack were present from Ilford. After tea Mr. Fyson was voted to the chair, and speeches and music occupied the time profitably. Mr. Hickley, secretary, said he thought they had now turned the corner. Since the Ilford lay preachers came to their assistance on January 1, their Sunday attendances had shown substantial increase, and they looked forward hopefully to the future.

**Clifton: "Charles Lamb" Fellowship of Book-Lovers.**—The February meetings have been as follows:—The eleventh meeting of the session was held on the 2nd, when the members met for "An Evening with Oliver Goldsmith." The good attendance implied that the author was a favourite one. Mr. H. Vicars Webb, in giving particulars of Goldsmith's erratic career, classed him and Charles Lamb as two of the most lovable characters in the whole range of English literature. Their weaknesses were so intensely human, and their writings so delightful, that they would always remain very dear to the hearts of book-lovers. Selected readings from "The Vicar of Wakefield," "She Stoops to Conquer," "The Citizen of the World," "The Deserted Village," "The Traveller," and from the essays and short poems were given by Mrs. Hole, Mrs. Garlick, Miss Furber, Mr. J. W. Norgrove, Mr. F. H. Fortey, and Mr. H. Vicars Webb. On the 16th a paper was read by Mr. R. C. Kellaway on "Walter Whitman," the American poet (1819-1892). The essay treated chiefly of the author's masterpiece, "Leaves of Grass," and Mr. Kellaway claimed, after a careful study of the poems, that there was every reason for W. D. O'Connor's vindication of Whitman as "the good gray poet."

**Derby.**—In the current number of the Friar Gate Chapel Calendar the following verses appear:—

### AT ONE WITH GOD.

Through man, and nature, and sun, and sod;  
Through the soul of beauty in flowers dew-kissed;  
Through the light of stars, and life in the clod;  
Voices are calling thee; list, O! list.  
What do they say to that soul of thine?  
"Make thy life at one with Mine."

For the life in the sod, and the light in the Sun,  
And the silent whispers that start the soul,  
And the mind that moulded the flower are one,  
And spring from the spirit that thrills the whole.

What does He say to that soul of thine?  
"Make thy life at one with Mine."

A. T.

These lines are a prelude to the announcement that the Rev. Albert Thornhill will deliver a series of addresses upon the great poets, which will follow a very successful series upon "Great Reformers."

**East Cheshire Christian Union.**—The annual meeting of this Union was held at Stalybridge on Saturday, February 19. A service was held in the chapel at 3 o'clock, the sermon being preached by the Rev. A. R. Andreae, M.A., of Gee Cross. At the business meeting that followed Mr. Albert Slater, of Hyde, was elected president for the ensuing year, and the other officers were re-elected. The reports for the past year and the treasurer's accounts and balance-sheet, which showed a satisfactory balance in hand, were adopted. After tea a public meeting was held under the chairmanship of Mr. Elias Wild, J.P., of Stalybridge. An address was given by Mr. John Harrison, President of the British and Foreign Unitarian Association, who stated that laymen were often lacking in energy in their support of religious work, and remarked that, though there were indications that many from the more orthodox churches were coming round to our views on religious matters, that was no ground for relaxing our efforts in missionary work. The Rev. J. Morley Mills, of Moston, representing the Missionary Conference, made an able and eloquent speech, and the Rev. J. S. Burgess, the newly appointed minister at Flowery Field, Hyde, also addressed the meeting.

**Gateshead.**—On Sunday, February 13, an exchange of pulpits took place between the Rev. Herbert V. Mills, of Kendal, and the Rev. William Wilson, of Unity Church, to enable Mr. Mills to deliver a series of lectures on Tyneside. On Monday evening Mr. Mills lectured at Choppington, Tuesday evening at South Shields, Wednesday evening at Gateshead, and on Thursday evening at the Church of the Divine Unity, Newcastle-on-Tyne. Good attendances were secured at all these places, and it is hoped at no distant date to arrange for a further series of lectures.

**Glasgow: Ross-street.**—A service of sacred music was held last Sunday evening, on behalf of the new organ fund, which the congregation is raising in order to replace the old instrument at present in use. There was a large attendance and several anthems were rendered very creditably by the choir. The Rev. Arthur Scruton delivered a brief address on "Some Points of Unitarian Belief," which was listened to with great interest, especially by the large number of strangers present. A fairly good collection was raised for the organ fund, which it is hoped may be increased by generous contributions of friends at a distance.

**Halstead.**—The annual meeting of the Free Christian Church was held on Sunday, after the usual service, Rev. W. H. Drummond, B.A., minister of the Provincial Assembly, presiding. The average attendance showed a slight falling off, and the treasurer had a small, though decreased, balance in hand. All the officers were re-elected, and very hearty votes of thanks were passed to the Provincial Assembly for their kindness in supplying ministers, and the voluntary church band for providing such excellent music.

**Leeds.**—"Hospital Sunday" in Leeds last Sunday was marked by an event of great interest in the reading of a sermon delivered 142 years ago by Dr. Joseph Priestley on behalf of the then newly-founded Leeds Infirmary. In those days the great scientist pastor appealed to a smaller public for a novel cause in the old Unitarian Chapel which stood on the site of the present Mill-hill Chapel in City-square. And there, at morning service, the Rev. Charles Hargrove delivered afresh this simple but forceful appeal to the humanity of those who worshipped with him. The manuscript, which is one of three, was recently sent to Mr. Hargrove by Miss Wainwright, a great grand-daughter of Dr. Priestley. It is entitled "An Address to a Christian Society at Leeds on behalf of the General Infirmary, lately instituted in the place." Although the discourse bears no date, there is no doubt from the context that it was delivered in the autumn of 1768. Prefacing his reading of the manuscript, Mr. Hargrove said he associated himself in a general way with Dr. Priestley's views. The interest did not consist in any originality of sentiment or eloquence with which the views were expressed, but in the fact that the document carried them back through all the intervening generations, and should make them feel that through all the changes 140 years had brought they were still one with those who had gone before in the charity which rose superior to differences of station, of kin, and of creed, and stretched a hand to the help of all who were in need. Dr. Priestley's text was the parable of the Good Samaritan. After an introductory homily, Dr. Priestley went on to describe in some detail the scope of the "General Infirmary," a new institution which had been lately established in the town, pointing out that the scheme had been successfully tried for a year, "so that there is the greatest moral certainty of their gaining a most desirable and important end." Then in his eulogy of the work of the Infirmary, he went on: "Methinks the poor especially must have already anticipated everything I could say. You who are now in years, and who in the course of your lives must often have struggled with affliction, with poverty, and a starving family at the same time, whose distempers have been greatly aggravated and prolonged by such a complication of misery—how you would have rejoiced if such a scheme had taken place in your day; how much less you would have suffered; how much easier would have been your present circumstances; how much happier, how much longer your lives." After a lengthy dis-



course on the question of charities and charitable work, the manuscript concluded with the strong appeal:—"May these considerations have their proper effect upon your minds; and while from the fulness of a generous heart you are diffusing health and happiness to all around you, may God supply you with all your need, as, says the Apostle, according to the riches of His glory shown in Christ Jesus."

**Leicester: The Great Meeting.**—The annual meeting of the Great Meeting congregation was held in the schools in Wednesday, Mr. E. F. Cooper, chairman of the Vestry, presiding over a large audience. The Chairman, in moving the report of the Vestry, which was of a satisfactory character, foreshadowed his possible retirement at an early date, and, commenting on the fact that in the last sixty years there had been only four changes in the chairmanship of the Vestry, suggested it would be a wise plan to fix a limit of, say, three years for tenure of the office, after which the vice-chairman should be promoted. The accounts read by Mr. E. Lewis Wykes, in the absence through indisposition of Mr. D. Gimson, showed a balance in hand on current account of £15 13s. 11d. The report and balance-sheet were adopted. A resolution was adopted, on the proposition of the chairman, seconded by Mrs. T. Fielding Johnson, expressing regret at Mr. Lewis Wykes' resignation of the office of choir-master, and appreciation of his long services, and Mr. Wykes, in reply, mentioned as an interesting fact that his family for five generations had been connected with the musical part of the Great Meeting services. Allusion was also gratefully made to the generosity of Dr. E. L. Lilley, the organist, and his father, in carrying out improvements and extensions of the organ. Subsequently detailed reports on the Sunday-schools, Women's Friendly Society, and other organisations, were received and adopted, and on the motion of Ald. Royce, seconded by Mr. H. Roberts, a resolution expressing appreciation of the services of the Pastor, the Rev. E. I. Fripp, and the cordial co-operation of Mrs. Fripp in his work, was unanimously passed, and Mr. Fripp suitably acknowledged the vote.

**Liverpool: Postal Mission.**—The annual meeting was held on Saturday afternoon, February 19, in the Hope-street Church Hall, when about seventy friends and subscribers accepted Mrs. Mulleneux's kind invitation to tea, prior to the meeting. The chair was taken at 4 o'clock by the Rev. H. D. Roberts, who, in his opening remarks, alluded to the recent illness of the secretary, Miss O. M. Rawlins, and expressed his great regret that she was unable to be present at the meeting. The Committee's report referred to the long absence of their valued secretary, through serious illness, which had made the year a melancholy one for all, and also to the absence for three months of two of the corresponding members. There had been more new applications for literature than in the previous year, but there was a decrease in the amount circulated. The balance-sheet showed a balance of over £4, but the Treasurer (Miss E. G. Holt) stated that this and more would be required to meet the expenditure on a new catalogue which had now become necessary. Some interesting extracts of letters, received during the year, were read by Miss E. K. McConnell, who has been the President of the Postal Mission for ten years, but has lately felt obliged to resign, as she is unable to attend the meetings regularly. After the report and accounts had been adopted, the Rev. S. H. Street (Garston) gave an interesting and helpful address on the urgent need of breaking through our "Unitarian reticence," in order that we may go out to help those in need. We owe it to ourselves, and to others, to express that which has meant so much to us. Our religion stands for more than a negation, and as people grow dissatisfied and break away from their old moorings, it is for us to show them our faith that God is good and loving. A cordial vote of thanks to Mrs. Mulleneux for her kind hospitality, proposed by Miss E. K. McConnell, and seconded by Mrs. H. D. Roberts (President), brought the meeting to a close.

**Monton Church.**—The annual business meeting of the congregation was held on Monday, February 14, Mr. Charles N. Higgin presiding. The committee's report referred with much satisfaction to the settlement of the Rev. N.

Anderton, B.A., at Monton, and to the signs of increased activity in the church and Sunday school. The treasurer's statement showed special expenditure on the renovation of the organ, church decoration, and repairs of £259, which had all been raised by subscription. The following resolution was passed unanimously:—"That the congregation most cordially thank the widow and daughters of the late Mr. Harry Rawson for their very generous gift of the electric light installation as a memorial of Mr. Rawson. They feel that the value of the gift is enhanced by its association with Mr. Rawson, and they rejoice in the perpetuation of his name in connection with the church where he was a constant worshipper for more than twenty years."

**Rivington: The Late Mrs. Crompton.**—The funeral of the late Mrs. Crompton, of Rivington Hall, took place, as reported in our last issue, at the Crematorium, Golder's-green, on February 14. Last Saturday the casket containing the ashes was reverently placed in the family vault in the graveyard attached to the old chapel at Rivington. The service was conducted by the Rev. S. Thompson, and was attended, in addition to members of the family, by W. R. Moss, Esq., and Mr. Moss, jun. (father and brother of Mrs. Andrews Crompton), Mr. Edmund Potter, Mr. Albert Nicholson, Mr. Cecil Winder, Mr. James Lawrence, Dr. J. A. Harris, Mr. W. H. Lever, Mr. and Mrs. Walker, Mrs. Farrar, Revs. W. L. Schroeder, and W. Bushrod, and by many of her old Sunday scholars and servants.

**Saffron Walden.**—The Rev. J. A. Brinkworth has been appointed a member of the Saffron Walden Free Church Council, also a member of its Executive. On the 21st inst. he was also unanimously elected a member of the local Burial Board.

**Sidmouth: Bicentenary Celebration.**—Miss Barmby writes to us as follows:—"Will you kindly allow me a little space in your columns to inform your readers of what we are doing at Sidmouth in connection with our Bicentenary celebration, which will take place in Easter immediately before the proposed restoration of the chapel? Our congregation hope that many friends and subscribers to the Bicentenary Restoration Fund will spend their Easter holiday here, so that the celebration may take place in a manner befitting the occasion. The commemoration service will be held on Easter Tuesday, when the Rev. Henry Gow, B.A., of Hampstead, will preach the sermon. Later in the day a public meeting will be held. There will be a sale of work on Easter Thursday, the proceeds of which will be added to the Bicentenary Fund. We shall be very glad of any contributions for our sale. It would be advisable for intending visitors to secure rooms as early as possible on account of the press of visitors at Easter."

**Stockport.**—The Rev. B. C. Constable has just completed a series of thirteen Sunday evening discourses on "The Great Verities of Religion," embracing such subjects as "Belief in God," "Morality the Backbone of Religion," "Prayer," "Forgiveness," and "Immortality." The attendances were above the average, and the discourses are believed to have been helpful to many.

**Swansea.**—The annual meeting of the congregation of the Swansea Unitarian Church took place on Monday evening, the chair being taken by Mrs. Reid. The hon. secretary, Mr. C. H. Perkins, read the report for the past year, in the course of which it was stated that the work of the church had fully maintained its customary usefulness. The attendance at the minister's class, held on each Tuesday evening, had been good, and the proceedings followed with much interest. The Band of Hope met each Wednesday evening, and the "Progressive League" on Thursday, and on each Wednesday afternoon the Ladies' Sewing Guild, the members of which latter now number nearly 20, and the work carried out has in all respects proved most useful. The Sunday congregations, especially at the evening services, had been fairly good. The report concluded with a warm tribute to the great services rendered by the choir, and by Mr. Lewis, the organist. The report on the Sunday-school was given by Mr. Burchell, and was of a favourable nature, and that of the "Postal Mission," by Mrs. Reid, the local secretary, was most interesting.

## NOTES AND JOTTINGS.

An unusually long list of distinguished men and women were born in February, says the *Westminster Gazette*. Hannah More was born on the 2nd, Swinburne on the 5th, Madame de Sévigné and Sir Henry Irving on the 6th, and Charles Dickens on the 7th. On the 8th John Ruskin was born, Charles Lamb was born on the 10th, and Charles Darwin on the 12th. The 19th claims Edgar Allan Poe, and the 21st Cardinal Newman; James Russell Lowell was born on February 22, and G. F. Watts on the 23rd; Handel on the 24th, and Victor Hugo on the 26th; while Longfellow's birthday is the 27th. And these are only a selection.

The Esperance Girls' Club is announced to give a performance of Morris dances, folk songs, and children's singing games at the small Queen's Hall on Thursday evening, March 10. Tickets (reserved 5s., unreserved 2s. 6d.), may be obtained from Miss Neal, Craven House, Kingsway, or from the National Food Reform Association, 178, St. Stephen's House, Westminster Bridge, on whose behalf the performance is being given.

The fifteenth annual meeting of the Memorial Trust of Thomas Carlyle's house was held at 24, Cheyne-row, on Saturday, the American ambassador being in the chair. The report of the Committee of Management disclosed the fact that during the year 1909 the house was visited by over 3,250 persons, the total number since the opening in July, 1895, being over 38,450.

The late Mr. John M. Swan, whose death at the age of sixty-three removes an artist of distinction, who had made a reputation both as painter and sculptor, did much of his work at the Zoological Gardens, where he made studies for his well-known animal pictures. In 1874 he obtained admission to Gérôme's studio, and became an intimate friend of Bastien Lepage and Dangan Bouveret. Afterwards he travelled in Northern Italy, and painted at Florence. His work sold well in Paris, but it was not until his "Prodigal Son," exhibited at the Royal Academy in 1888, was bought by the trustees of the Chantry Bequest, that he became generally known in England. A small bronze tiger cub, shown at the same exhibition, took Sir Frederick Leighton's fancy, and he became the possessor of it.

SOME interesting memories are recalled by the announcement that the New Gallery has come to an end, and the fact that the building is about to be converted into a restaurant will be regretted by many for whom it is associated with the names of Burne-Jones and Watts, Whistler, and all who were fired by the second revival of Pre-Raphaelitism. The Great Whistler Memorial Exhibition was held at the New Gallery, and Rodin's first reception as President of the International Society took place there. There are other memories connected with the artistic movement represented by the Arts and Crafts Society, whose Exhibition closed only three weeks ago.

The Duke of the Abruzzi delivered a lecture on his expedition in the Himalayas at the Teatro Vittorio Emanuele at Turin, on February 16. He gave an interesting account of his exploration of Bride Peak, after an ascent of Staircase Peak beyond a height of 6,600 metres had been prevented by enormous crevasses. Notwithstanding the continuous bad weather, a point 7,493 metres high was reached, an altitude never before attained by man in mountain-climbing. The summit, however, only 150 metres higher up, could not be reached owing to the danger from avalanches, the ice cornices of the ridge, and the weather. The lecturer regarded the difficulties of the Himalayas as of the same kind as those of the Alps, though greater in degree, while the climatic conditions are worse. The high peaks, therefore, can, he thinks, be accomplished by easy routes.



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